that would amuse my delicious leisure, but I doubt whether any of them would be regarded by society as a fit return for the pleasant livelihood that it gave me. And human society can only be supplied with the things that it needs if its members turn out, not what it amuses them to make or produce, but what other people want. And it is here that the National Guildsmen's idea of freedom seems, in my humble judgment, to be entirely unsocial. As things are, nobody can make money unless he produces what somebody wants and will pay for. Even the capitalist, if he puts his capital into producing an article for which there is no demand, will get no return on it. In other words, we can only earn economic freedom by doing something that our fellows want us to do, and so co-operating in the work of supplying man's need. (That many of man's needs are stupid and vulgar is most true, but the only way to cure that is to teach him to want something better.) The Guildsmen seem to think that this necessity to make or do something that is wanted implies slavery, and ought to be abolished. They are fond of quoting Rousseau's remark that 'man is born free and is everywhere in chains.' But is man born free to work as and on what he likes? In a state of Nature man is born—in most climates—under the sternest necessity to work

hard to catch or grow his food, to make himself clothes and build himself shelter. And if he ignores this necessity the penalty is death. The notion that man is born with a " right to live " is totally belied by the facts of natural existence. It is encouraged by humanitarian